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IF YOU WOULD SAVE MONEY, BUY YOUR SHOES FROM

ST. JOHN & REED, NO. 53 WEST MAIN ST.

A LEADER! A LEADER!

IN ORDER TO MEET A POPULAR DEMAND FOR A FIRST-CLASS

TEN DOLLAR SUIT!

I HAVE PLACED ON SALE TODAY

25 Different Styles of Suits at that price. These suits are above the average quality that is offered by other houses at this low price, and would readily sell at \$12, \$13, \$14 and \$15. I offer them at the uniform price of TEN DOLLARS. I have also the most durable styles of higher priced suits in every style. Large stock of Boys' and Children's Suits. I don't claim to be the only honest dealer in the city; I don't claim to be the only One Price Clothier in the city; but I do claim to have every garment marked in plain figures, with the lowest and only price I sell them at, and as to square, honest dealing, I let the public judge for themselves. Being the pioneer in the clothing trade, and one of and with you for the last 22 years, I need not blow my own horn on that subject.

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AMONG THE THINKERS.

LIEUT. SCHWATKA'S ACCOUNT OF WOMEN'S RIGHTS IN ALASKA.

The Social Customs of a Peculiar Tribe of Alaska Indians—A Bargain Not Always a Bargain—Succession to the Chieftainship.

The first characteristic I shall speak of is their peculiar treatment of their women. How the Indians on one side of the Tinkis brutalize their women, making slaves of them and slaves of their women, is too well known to my readers to repeat it at length here. The Eskimo, on the other side, are far more considerate and just in their dealings with their women, but still they treat them as property, and not as human beings.

Notwithstanding the fact that the Eskimo, as a consequence, in the land of the Tinkis, a curious kind of "women's rights" exists that is not to be found elsewhere.

In all their business transactions, in all their family affairs, and in all matters whatsoever where it is possible, the women of the Tinkis have a word to say, and their word is law.

Every time a man wants to undertake a business transaction, he must first go along with him to rally or veto the bargain, and should she be absent at the time, she may afterwards put an appearance and speak the whole affair.

Foundations of all the same, the Eskimo women are not subject to the same supervising power of the men, who have nothing to say regarding the bargains of their wives or daughters, except to veto the deal, if any compensation is promised by the squaws that the men are expected to fill, as work, intends they can make or even money, where they get it from white men and understand its value. I have known several instances where the men have been almost entirely bankrupt, only to find them opened again when the absent wife put in an appearance. As white men are not very liable to make a bargain which they think is to their advantage, they seldom acquire the demands of the Eskimo woman in entering the contract, and some of the worst personal misunderstandings between the two races have resulted on this account.

I do not know how the Tinkis man far better than I can all imagine pretty well. Nothing was more expensively to me, at times, upon my two expeditions into Alaska—in 1887 and 1888—when I came across some men from whom I would have been willing to trade, or to employ for a short time, to have to start out for the Indian village, probably a mile or two distant, to consult his wife about it, or to bring her to me to talk the matter over.

The succession to the chieftainship of the tribe is a most singular one, based upon "women's rights," or something akin to it. Neither the eldest son of the king or queen, or the chief and his wife, nor, in fact, any of the sons or daughters survive their father to the head of the tribe when he dies, but some one of the nearest male relatives of the queen is made chief when her husband dies. It is easy to see that this curious and roundabout method of passing down the scepter may transfer the crown to anybody in the tribe, and that there can be no such thing as a true royal succession or hereditary descent of the chief's power.

When the parents, or either of them, have died, all of the effects that they possessed descend by inheritance on the mother's side of the descendants, and the father receiving anything out of the estate. One would imagine that it would lead to some curious mistakes, but somehow they manage to keep straight.

The same as among all savages, the men have often two or three wives, and in rare cases even more; but the women, not to be confused in the matter, have only one husband. In fact, I know of a few cases—two or three of which I know of personally—two husbands. They are nearly always rich women, who have had a great deal of land left them by inheritance, and who had made a large amount of money for themselves, as I have said, the women do nearly all the business, and who can afford such expensive luxuries. One Tinkis woman, a striking woman, who lived by the name of Mrs. Tom among the white people, and who had already one husband, bought another for about \$1,000 in goods and chattels, and who I saw the two together afterwards and I think was the best looking one of the pair. When a man and woman marry, they try and adopt a son and a girl. If the man dies, the boy becomes the woman's husband, and if the woman dies the girl becomes the wife of the man—Lieut. Schwatka in The Indian.

Tigwutah Defied.

If you have a sorrow face,

And can't make a smile face—Don't cry,

If you checkers have pimpled nose,

And are with freckles covered all over—Don't cry.

If you have grown so very plain,

You can no longer love your gain—Don't sigh,

For you'll regain within a week,

If you the remedy will seek.

The charms of beauty all complete—Then try

The wonderful Champlin's Liquid Pearl.

Beauty's boon to every girl.

The greenback-labor party of Pittsburg, numbering between four thousand and five thousand members, have dissolved their organization and joined the Henry George party.

"HACKMETAC," a lasting and fragrant perfume. Price 25 and 50 cents. For sale by F. A. Garwood.

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Brown's Iron

Bitters

ANSWERED.

The question has probably been asked thousands of times, "How can Brown's Iron Bitters cure me?"

But a respectable physician would promise that he could cure you of any ailment, if you would only take the medicine, and inquire of him that there are more preparations of iron than of any other substance in the world.

There is no preparation of iron that is so pure, so easily absorbed, and so quickly acted upon by the system as Brown's Iron Bitters.

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THE NEW QUININE.

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That the most delicate stomach will bear.

A SPECIFIC FOR MALARIA, RHEUMATISM, NEURALGIA, PNEUMONIA, and all other diseases.

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